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BY

JAMES MARTINEAU, D.D., LL.D.

This is supplementary to the "Home Prayers," which were selected by Dr. Martineau himself, and published in 1891. The prayers in the present book were written for use by himself in the congregations of which he was minister and the college of which he was Principal.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 7.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Rev. J. C. BALLANTYNE. Subject: "Oliver Wendell Holmes."
 Brompton, Port-road, 7, Miss AMY WITTHALL, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. A. C. HOLDEN, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. H. S. PERRIS, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. F. LAWSON DODD.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. T. COLYER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. G. HAMILTON VANCE, B.D.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Mr. A. FARQUHARSON, M.A. "The Present Religious Position in Relation to Social Movements."
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "The New Meaning of Intellect and Intuition."
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, Church Anniversary, 11, Rev. W. W. CHYNOWETH POPE; 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Mr. A. J. ALLEN.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. T. P. SPEDDING.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. J. HARWOOD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. J. A. PEARSON; 7, Rev. W. WOODING, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. DOUGLAS HOOLE.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45 Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. JOHN HOWARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross-Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. FARMITER.
 SHEFFIELD, Upper Chapel, 11, Rev. H. McLACHLAN, M.A., B.D.; 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

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BIRTH.

BRANDON-JONES.—On April 30, at 111, Audley-road, Hendon, the wife of Philip Brandon-Jones, of a son.

DEATHS.

BOYD.—On April 26, at Ravenscroft, William Sinclair Boyd, fourth son of the late Robert Boyd, Bloomfield, Belfast.

PORTER.—On April 20 (suddenly), Belfast, Drummond Porter, Registrar of the Belfast Stock Exchange, youngest son of late Rev. John Scott Porter, aged 59 years.

SIMONS.—On April 29, at his residence, The Gables, Holden-avenue, Woodside Park, Finchley, N., George Fleming Simons, youngest and last surviving son of the late Edwin Simons, of the Bank of England, aged 82 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Peace Meeting at the Guildhall to promote a treaty of arbitration between this country and the United States over the whole area of possible international disputes has given a strong impetus to the movement, and has been received as a cordial expression of the national will on the other side of the Atlantic. The Prime Minister, who is a master of concise and forcible speech, described the proposed compact of peace between the two great English-speaking democracies as the most signal victory in our time in the international sphere of the power of reason and the sense of brotherhood.

THE Bishop of Hereford has announced that, with the cordial support of the Dean, he intends to add to the thanksgiving services at the time of the Coronation a celebration of the Holy Communion in the Cathedral on Wednesday, June 28, to which he proposes to invite "both the members of our own Church and also such of our Nonconformist neighbours and friends as may feel moved to join in our worship on this unique occasion." This action of the most courageous and broad-minded of the bishops will, no doubt, be criticised severely in official ecclesiastical circles, but we believe that it will be endorsed very heartily by a large body of lay opinion in the Church of England.

In a letter to his diocese, published in the *Hereford Diocesan Messenger*, Dr. Percival explains the motive and legality of his action in the following terms :—

"By such an act of united worship in the spirit of Christian brotherhood we shall, in fact, be helping to give practical effect to the recommendations of the last Lambeth Conference of Bishops of the Anglican communion, who were very emphatic as to our duty to join in every reasonable

effort towards the friendly relationships and closer union in Christ of all who profess to be His disciples and followers. There is, however, another difficulty which may be felt by many loyal Churchmen. The Rubric at the end of our Confirmation Service states that none should be admitted to Holy Communion but such as have been confirmed or are desirous of being confirmed. This direction would constitute a grave and serious difficulty, if it applied to this case, but it is, I think, quite clear that it does not apply; and it may be helpful to quote some authoritative opinions on the subject."

"BISHOP CREIGHTON," he continues, "as we are told in his life, held that this Rubric was intended solely as a direction for normal cases in our own Church, and did not contemplate the case of Nonconformists, and he said that Archbishop Benson agreed with him in this view. Archbishop Maclagan held the same view. Similarly, Archbishop Tait wrote that the Rubric applied solely to our own people and not to those members of foreign or dissenting bodies who occasionally conform. Other leading Churchmen might be quoted to the same effect.

"Moreover, as is well known, members of other Protestant Churches were in former years freely admitted to Communion in our Church, so that in this invitation we shall be transgressing no rule of Church order, whilst we shall be acting on a most appropriate occasion in that spirit of charity and good-will which is the essential and indispensable condition of true Christian unity."

MR. BURNS has every right to be proud of the success of his firm and enlightened administration of the present Poor Law in reducing pauperism and improving the conditions of workhouse life, but we regret exceedingly the tone which he adopted in the House of Commons last week in the debate on Poor Law reform. There is little statesmanship in describing the earnest men and women who advocate a

policy different from his own as "pinch-back revolutionists," or in dismissing the recommendations of the Poor Law Commission with a sweep of the hand, the majority report as now somewhat archaic, the minority report as somewhat obsolete. The terrible problem of the feeble-minded is one aspect of this hydra-headed question, which should be dealt with without delay, and Mr. Burns' heroics, couched as they were in a vein of vehement self-defence, will do little to remove this dead-weight from what Mr. Lansbury called "the empire of the poor."

THERE was a note of passionate sympathy running through the whole of Mr. Lansbury's speech. It was the plea of an idealist rather than the reasoned statement of an administrator; but many of his sentences were of a kind which it is good for the House of Commons to hear. He regarded many of the largest workhouses, he said, as horrible—"they were so infernally clean." There was no decent dirt about them at all. The inmates got up to the sound of a bell, a bell called them to breakfast, to dinner, and to supper; it was bell all the time. Life was ruled simply by rote. Here is the defect of the well-ordered institution so dear to the official mind. In its devotion to cleanliness and precision the freakish and wilful elements in human nature are forgotten, and men sink into machines, too inert even to know whether they are happy or not.

THE problem of an under-paid ministry was brought before the Baptist Union at its meetings in London last week. An examination of the circumstances of 967 ministers revealed the fact that there were 218 whose income was less than £100 per annum inclusive of all grants in aid, while the average apart from grants was about £78 or an equivalent of 30s. per week. Out of this sum it was pointed out the recipients had to maintain a certain standard of living which was

required of them, to educate their families, and to make some provision for sickness and old age.

* * *

To provide a partial remedy for this state of things it was proposed to adopt the policy of a minimum salary of £120 to £150 in the case of married ministers and of £100 to £120 to those who were unmarried, regard being had to special circumstances. It was pointed out that this would involve the raising of a Sustentation Fund of £250,000, and another £5,000 in annual subscriptions.

* * *

ONE of the most important papers at the Imperial Education Conference in London last week was read by Mr. J. H. Reynolds, the Director of Higher Education in Manchester. It was of the nature of a serious warning, enforced by information based upon wide knowledge of German and American schools of technology, of England's education peril.

"As a nation," he said, "we show ourselves impatient of theory, and place our faith in the practical man. We have had, perhaps, some justification for this in the past conditions of industry, but the progress of science has made the theorist indispensable. It can be shown conclusively how completely modern industrial developments find their beginnings in the long-continued, patient investigations of the scientific man in the laboratory, equipped with implements of precision, and conditions indispensable to exact and fruitful research. We cannot afford that all this work, depending upon high scientific training, and upon the application of the finest scholarship, should be done mainly abroad."

* * *

"I do not know," Mr. Reynolds said at the close of his paper, "whether I was expected to praise our attainments in the field of higher technical instruction or to criticise the present position. No man has a closer acquaintance than I with its progress, since I have seen it grow from very humble beginnings. I am glad so much has been gained, but I am keenly sensible of the struggle into which we have entered with the best-equipped nation in the world so far as education is concerned. I do not wish to see my countrymen fall behind in the race because of lack of enterprise or of shortcomings in education, and I am sure I speak the mind of the best men of our nation, who in no alarmist spirit, but in cool, calm judgment, declare that her doom is surely set, unless with the courage that has hitherto never failed us we rise up and provide for our people the means of the highest education alike in their best interests as human beings, and as needful for the maintenance and development of her trade and industry."

IF THE WATCHMAN BLOW NOT THE TRUMPET.

IN discussing last week the "Will to Believe," we spoke of Christian faith as the fruit of spiritual discipline. Trust in the Divine Goodness or submission to the Divine Will, we said, are never for the Christian teacher qualities of mere passivity. It is, we continued, only a stricter discipline of life that can restore many things to us which are slipping from our grasp, delight in worship, faithfulness in prayer, a sense of living fellowship with JESUS CHRIST, the quick response of the soul to the Divine Love which is in the world. We were speaking in these words of a fact of experience which is true of men everywhere, but it may be useful to apply them to a particular class in whom the lack of discipline may lead to the most disastrous results. We refer, of course, to those who are appointed as teachers and servants in the Church. If religion becomes dull and commonplace, if it lacks the ardours of noble effort and costly sacrifice, if it yields to the slow corrosion of an atmosphere in which sociability counts for more than worship and raw heresies usurp the place of ancient virtues, the responsibility is largely theirs, unless they have been faithful to discipline.

The disciplined life is a hard thing to set before men. It involves so many things which conflict with the ordinary standards of life, and chiefly these, time for prayer and self-examination, the deep meditation on God which kindles into impassioned love, and the singleness and simplicity of aim which puts first things first. But it is hardly making an extravagant claim if we ask that our teachers of religion should have faced this difficulty and in some degree overcome it. They should impress others as men who have made an act of glad surrender for the sake of their cause. The words they speak must be drawn out of deep wells of experience; the love they proclaim must transfigure their own lives; the cross they honour must mean that they are crucified with CHRIST. To such possibilities of spiritual victory few men attain, but while they cry "Who is sufficient for these things?" they must never abandon the long effort to be faithful, or relax their vigilance in face of the insidious dangers which surround them.

These dangers are, in part, the common heritage of Christian experience. The classics of Christian devotion probe the conscience and reveal us to ourselves. Under the spell of their timeless truth and unaging demands, we hardly ask in what century they were written. But there are other things, peculiar to our own time, which mar the work of discipline hardly less effectually and frustrate the rich possibilities of the Christian character.

We must be content simply to refer to two of them, especially as they affect the influence of our teachers and standard-bearers of religion. Of the first we speak only in a few guarded words. Many men live at the present time in an enervating atmosphere of intellectual dissipation so far as religion is concerned. Theory succeeds theory; philosophy jostles with philosophy; criticism builds up its city of the truth one day and destroys it on the morrow. The air hurtles with arguments. The arrows of the destroyer are abroad. Nothing is easier than to discuss religion with an affectation of learning, and to leave the impression on the hearer's mind that most things are uncertain and that nothing greatly matters. But the pulpit is a very different place from the laboratory of the critic or the grove of the philosopher. If a man speaks there it must be with conviction. Unless he is able to do something to dissipate scepticism and to confirm faith and to reveal Christianity as a glowing reality in the lives of men, he should not speak at all. There are few sights more forlorn than that of a preacher without a message, well primed with the opinions of other men but without any deep conviction of his own, which he will maintain with his life against the world. Such deep conviction comes not with the knowledge of many books or the ability to talk about philosophy, but by prayer and the hard discipline of life which purges the soul and makes it receptive of spiritual truth.

We hear a great deal in these days of an overworked clergy, and to some people it seems that we have here an evidence of the vitality of religion. If it were the case that they have overtaxed themselves as spiritual athletes and the physical frame has proved unequal to the travail of the soul, we might accept the fact reverently and gratefully, and see in it the spiritual efficacy which belongs to all noble martyrdoms. But there is a more prosaic and disquieting explanation. What if our teachers, or many of them, are simply giving up to fussiness what was meant for religion? The quiet and persistent preparation for spiritual work tends to go by default under the pressure of interests which lie closer to the surface. The committee room and the platform claim an increasing share of attention, and absorb the powers which ought to be given fresh and undivided to other tasks. The ministry scatters its energies and neglects its own business in a way which would ruin any other profession; and it is paying the penalty in a loss of impressiveness. It is often distracted by many cares when its energies should be concentrated upon its work for souls; it is tired and exhausted when it ought to be charged with the electricity of a transforming and compelling faith. In one of his essays R. H. HUTTON warns us of our danger when

there is no adequate economy of human strength for the higher objects of life. These are his words, and they have lost none of their fateful significance since they were written: "A generation, of which the most impressive characteristic is its spiritual fatigue, will never be truly Christian till it can husband its energy better, and consent to forego many petty interests that it may not forego the religion of the Cross."

In the last resort the remedy for these dangers is to be found in a quickened sense of personal responsibility for the quality of faith and the magnetism of its appeal, in a strong preparedness of heart to accept the penalties of unpopularity or neglect in the best advertised circles of the religious world for the sake of a nobler service to religion. We must require of our spiritual pastors and masters that they shall attempt less in order that they may do more. But we wish to suggest that in some respects they are the victims of a false system of education, and that for this the public whom they serve is to a large extent responsible. In many theological colleges the predominant interest tends to be intellectual and critical. They stimulate the restless thirst for knowledge, but we fear that they sometimes forget the deeper thirst for God. We submit that the time has come when there should be a close scrutiny into the whole question of the training for the ministry, and chiefly with a view to a recovery of the ideal of the disciplined life. In this men can be taught and trained. In their years of preparation they can learn to live hard and to be strict in their religious habits and vigilant against their faults. Their common life can be ordered and regulated by spiritual ideals of a definite character and permeated by an atmosphere of dutifulness and worship. Work of this kind is much more delicate and difficult than the teaching of criticism or philosophy. But it is the first thing and it must take the first place. We cannot be content with fashioning men into good scholars and capable organisers and industrious committee men when the supreme need is for disciplined souls, who can lead others through the long pilgrimage of Christian experience or stand like watchmen on the ramparts and cry with ringing conviction to the people: "Behold your God."

RELIGIOUS LABELS.

K. W. H. has some illuminating remarks on the misleading and mischievous use of religious labels in the *Christian Commonwealth* this week. He is speaking of the desire which manifests itself in some quarters to make distinctions in the great movement of Liberal Christianity, and to draw lines of cleavage in order to emphasise

differences of origin and tradition. All attempts to do this he describes as misleading. "For a New Theologian," he writes, "to repudiate Unitarianism, whether mildly or violently, is as needless, and therefore as weak, as it was for some prominent Unitarians at the time of the crisis of the recent controversy to repudiate New Theology." We entirely agree. Acts of repudiation are merely signs of weakness in face of a hostile or misunderstanding crowd. And attempts at annexation are equally foolish. They are usually the product of the jingo spirit in religion. To quote K. W. H. again: "It is no good pretending to a predominantly and emphatically spiritual view of religion, and then playing at the old stupid game of either sticking or removing labels."

In the same article there is a clear perception that a certain measure of doctrinal agreement is not the real basis of church fellowship. It is something far more vital than that. For most of us it has its roots in ancestral traditions and memories, which result in a difference of temperament and instinctive sympathy. "Two men may come to the same point, but along different routes; and the difference in history will make a real difference." Here is a fact of cardinal importance in the psychology of our religious loyalties and affections which is not always remembered by our theological mentors, in their eagerness to pigeon-hole their fellow Christians and affix the appropriate label.

LIFE, RELIGION & AFFAIRS.

BY-WAYS OF RELIGIOUS LIFE.

A SHORT time ago two men whose average age was threescore years and ten met in a tram-car, being bound for the same destination. Their talk became theologic, the elder, whose speech betrayed signs of foreign origin, expounding a parable in a highly symbolic manner, while the younger would have none of it, contending that the parables must be interpreted in a common-sense manner such as would have been natural to a popular audience; he gave instances in which the Master had approved of this method. Thus conversing they arrived at the point where they must alight, and then proceeded down a side avenue until they reached a private house, to which they were admitted. They entered a room bare of furniture save for a covered table and some fifteen chairs, but warm with the glow of the fire and the incandescent light. This was their place of meeting. As the door-bell tinkled from time to time their number was added to, until at 8.30 p.m. about a dozen had assembled.

There was nothing mysterious, however, in the object of their gathering, which was purely of a religious nature, and this record would not have been written but

that there were some novel features which made the meeting a sign of the times. In the first place, there was no professional leader among them, and secondly, they worked individually in churches of different types, or acknowledged none; but they were bound together by the desire to seek the truth upon the greatest problems connected with human life and destiny.

After prayer the president called upon the speaker for the evening, who was a young man, hitherto a silent member; some curiosity was therefore felt as to how he would acquit himself. His subject was "God immanent and transcendent," and it soon became clear that he had definite views of his own which he could expound with facility. "Are you aware," said the leader to him at the close, "that your thinking is of the type of Dr. Martineau's?" "I have read a little of him," was the humble response, and then it appeared that he had pondered carefully the "Hours of Thought."

The reading of the paper was followed by an informal discussion on the subject. It may be interesting now to dwell upon the personnel of the speakers. Here is the hon. secretary, a young Scotchman, M.A. Edinburgh, deeply read in philosophic lore, and religiously unattached. He has recently given us an address on the Triune God as a philosophic concept, and at every meeting he is expected to start some problem. He stands for right definitions and clear thinking. Near him sits our lady treasurer, thorough in all she does. She will not call herself a Wesleyan now, though she still helps in one of their Sunday schools. With her, life is arduous and the struggle for existence keen, but still keener is her desire for truth. She does not quail at any criticism upon established positions, but faces the problems for herself. To converse with her on spiritual matters is a privilege, and in her talk she lights up new avenues of thought. For instance, she suggests that modern ideas of God, while they may discourage worship, will promote the desire for divine communion such as Jesus himself had. She follows the discussion on the Christ Myth; thinks there must be a personality behind the Gospel narratives, which are probably overlaid by many traditions, and is of opinion that a woman must have had a hand in the composition of the first chapters of Luke. She has chosen the good part of Mary, and that lightens the many cares of her daily life.

Next we have a group of young men belonging to various branches of the Christian Church but rebelling against the limitations of their particular section. There is an excluded Baptist; a Congregationalist lay preacher; three of them make their voices heard in the Parks during the summer months, and all of them have some special social work to attend to, besides their business. Among them they keep the ball of discussion rolling. Nigh to them is an ex-Salvation Army man; he is not strong in dialectics, but at our next meeting he is to speak to us on Conversion, and we know what to expect. It will be something like the argument of the erstwhile blind man, "All that I know is that, whereas I was blind, now I see."

Then nearer to the fire is a married

couple whom we could ill spare. The husband takes part in all the discussions and the wife asks questions. But last meeting we had an address from her on Mediatorship, which was a revelation and an inspiration. In a voice pitched sweet and low, she plunged into the doctrine of love being the fulfilling of the law, and Jesus, as the expression of the divine love, being the medium to draw men unto the Father. It was almost like hearing the beloved disciple speak, and we felt that, unknown among us, we had had one who could lead us unto the secret places of the Most High. Our number is completed by others who are content for the most part to be silent and listen, but they nevertheless are faithful supporters, and probably carry away as much as the more active members.

After discussion, a hymn, and the benediction, pronounced generally by the speaker for the evening, and the formal proceedings are ended.

This, at first glance, may appear to be the recital of a very common-place meeting; but let us reflect. May we not take part in hundreds of public services, and hear sermons manifold, without coming into such personal touch with others as these meetings provide? A sermon may be uplifting, and we may express approval of it to our neighbour, and there our communion ends; but here the veil is lifted which hides the soul's life, and we enter into a common spiritual kingdom. The spirit world is made real to us, and we are convinced that man is not made for bread alone. In how many churches is the attempt made to hold such a meeting, or is there a desire for it? The literary circle is common; but the religious? But there is the further charm that the members are drawn from different schools of thought. True, they are all touched by the modern spirit, but the attitude of their minds is diverse. It is this characteristic which gives uniqueness to the meeting. We are not separated so far from one another as our different churches imply. If we could only be persuaded of this, a new era of tolerance and communion might arise.

THE ROYAL ACADEMY.

THE sense of disappointment with which we review the year's work at the Royal Academy is not altogether due to the fact that several familiar names are missing from the catalogue; it is caused, we fear, by the suspicion that English art is at present paying the price in spontaneity and breadth of vision for our inventive skill and commercial prosperity. Our social reformers are dreaming dreams, our men of letters are building their Utopias—perhaps more soberly than of old; but what are our painters doing? That is the question we ask ourselves as we pass from room to room, bewildered by the number of familiar landscapes, conventional portraits, and more or less hackneyed subject-pictures which meet the eye at every turn, looking vainly for some great imaginative work of art which shall remind us that life is transitory and beauty eternal.

We do not wish to seem ungrateful,

however, although our deepest cravings are not satisfied at Burlington House, for what our modern painters have given us. If the majority of them are scarcely seen at their best, they charm us very often by repeating the earlier effects which have won the admiration of the public, and Mr. J. Lavery's curiously vivid picture of a woman on horseback at the top of a hill, "The Amazon," which makes every other picture in its vicinity seem dull and expressionless, certainly strikes a new if somewhat harsh note, and is a strong piece of work. There is also Mr Orpen's "A Man in Black," the cynical face looking out upon the world with an air of mystery which seems partly assumed; Mr. A. Hacker's studies of rain-washed London streets at night, with phantom-like figures moving about under the blurred lights; Mr. Charles Sims's quaint fantasies, with their myriad rainbow hues; Miss Lucy Kemp-Welch's fine equestrian group; Mrs. Knight's brilliantly sunny Newlyn picture of girls dressing on the rocks after bathing, and a clever picture by Mr. Clausen, entitled "From My Window in the Small Hours." It is the hour just before the dawn, and a thrill of expectancy is felt in the silence of the night. One solitary star shines above the mysterious poplars, and through a gap between two houses you see the front of another house lit up with the light of a street-lamp which is not visible. This is one of the few suggestive and interesting things in the exhibition. Sir Alma Tadema's two small pictures of girls carrying vessels filled with roses, and garlands of daffodils, are full of rich, deep colour, and Mr. La Thangue's "Italian Garden" is also a fine study in colour, the scarlet of the gown, the gold-fish in the pool, and the poinsettias on the wall being very effectively rendered. Sargent is represented by his vivid portrait of the Archbishop of Canterbury, the astonishing lunette "Armageddon"—destined, we believe, for the Public Library, Boston, U.S.A.—"The Waterfall," and "The Loggia." The last-named, a beautifully restful little picture full of tremulous light, hung in the same room as his "Vespers" of last year, seems like the outcome of hours of quiet pleasure, and the contrast between this and the gloomy gorge in Room II. bears testimony to the extraordinary versatility of this great artist.

"The Angel of the Birds," by Frank Dvorák, should commend itself to all members of the Selborne Society. It represents an angel with amethyst-tinted wings tenderly gathering to her breast handfuls of tiny fluttering birds, while in her hair other feathered creatures nestle forming a living aureole, and brilliantly hued parrots and birds of Paradise throng about her feet. Nobody should miss seeing Sir George Frampton's "Peter Pan," also, in the Sculpture Gallery. It is, we think, rather unhappily placed between his statues of the King and Queen, from which one turns with a sense of relief which does not, we trust, imply disloyalty, to smile at the brave little figure of Peter and the delicious baby rabbits peeping seriously out of their holes in the tree-trunk upon which he stands.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

A CHRISTIAN POSITIVISM.

II.

A TRUE Christian theology can be built up only on the basis of the spiritual values which Christianity has created and transmitted. At the present time it is coming to be admitted by men of all the churches and all the creeds that they have a common heritage—a massive, definite stock of instincts, impulses, attitudes, affections and loyalties which are deeper and more comprehensive than any intellectual system.

Thus, the sublime words "Our Father" are chiefly of value to us because they express the filial spirit, at once submissive and joyful, which our religion cultivates as the appropriate feeling with which to draw near to God. But while they are so important they must not make us fly off at once to the most abstruse generalities, such as that "God is a Person," or "God is a Transcendent Mind and Will animated by feelings of Benevolence," &c. Again, we pray for the forgiveness of sins. But this does not justify long deductive trains of argument showing that God will forgive our sins only on such and such conditions (on the old hard penal or substitution theories), or without any conditions at all (on the new reformative theories). Again, the religious soul attributes all its goodness to God's grace, not to itself. But this need not make us Calvinists, although Calvinism is the most tempting theory of the matter. For we can see that any ready-made conception of God, brought forth rounded and complete from the intellect, begets more problems than it solves. It is much better to consider why our human nature cries out for the Living God. Perhaps the most concise account of it would be that the belief in God provides the most adequate response to the two dominant tendencies of our being, the centripetal or egoistic, and the centrifugal or altruistic. We want to feel on the one hand sure of ourselves, that our individuality is not swamped amidst the overwhelming contingencies of a bewildering universe; and, on the other hand, that the bent of our nature to spend its treasures of affection and good-will in endless idealisms is not an illusory or nugatory exercise—a self-deceiving Sisyphus task for ever beginning and never succeeding. Religion gives us assurance on these great and grave matters. That, and not the providing of answers to dialectical problems—such as that of the One and the Many, or the relation of Being and Becoming—is the business of religion. And it is the peculiar glory of the Christian religion to do this better than any other. The Christian religion is a special and highly developed way of organising our human experience for these ends. Take an example. Wilhelm Bousset remarks: "Our faith in God is a very profound experience, and wherever it is felt it is bound up with deep sufferings. To accept God, to come to Him,

always means to give up part of our being. We do not attain to God in so simple a way that we merely have to bethink us of the primal basis of our nature and find Him there." Here we are very far from the *primâ facie* logical outline of religious experience, as rationalism loves to depict it. And the Christian religion is rich in such diversifications of the elements of religion; for it begins a long way up, so to speak, in the discussion of the subject. Conspicuous features in the experience which it cultivates are: Spirituality, the sense of the forgiveness of sins, the identification of the weal of humanity with the Will of God, and, pre-eminently, the association of all moral motives and most of the religious motives with discipleship to Christ.

It is this last of these "diversifications of the elements of religion" which the pure Theist is most inclined to regard as factitious, or unnatural—as it were, "a put-up job." But on this point, as on all the rest, our safety lies in keeping close to the deliverance of the Christian consciousness, and its sense of values, rather than in any reliance upon mere Theistic theory. We have to do with positive fact of experience, not with abstract construction. Strange as it may seem, *primâ facie*, the pre-eminence accorded to Christ never suggests the thought of rivalry with God. A New Testament writer would have found it difficult to understand the suspicion of any such rivalry. The central position given to Christ, so far from drawing our attention away from God, is the signal and triumphant Christian way of bringing us to Him. If this is paradox it is the kind of paradox that characterises all religious experience. For, as was indicated above, the problem of Deity is seen to turn, not upon concepts of what a person is, and what his relation to other persons can be, but upon a mass of very human questions and practical difficulties. Christianity is occupied with the broken natures, the divided consciousness, the fragmentary ideals of men. Into this chaos of tangled moral and personal problems enters Christ, just as God enters. Or, more correctly, Christ's entering into them is the method by which God enters into them. When he comes into our life he "shows us the Father."

These illustrations of what is meant by the "spiritual values" of Christianity will perhaps suffice. But their interpretation in terms of an intellectual system, or theology, is another matter. For this purpose we have to make use (as every past age has in its turn made use) of the dialectical forms in which contemporary thought most naturally and comfortably finds utterance. It was observed in a former paper, *e.g.*, that the Christian Church, using certain forms of speech and thought which once seemed natural, regarded Christ as combining in himself both the God-function and the moral ideal. What forms of thought and speech, natural to the twentieth century, will help us to express the spiritual values underlying those obsolete forms? The answer is that there are two powerful and pronounced ideas of the modern time which, if held so as to balance one against the other, will give us a strong and solid intellectual interpretation of the precious spiritual heritage of our religion. These are the Immanence of God and the Spiritual Oneness or Solidarity of Humanity. Of

the two it is the second that most needs to be preached at the present, and it is the one that comes nearer to the inmost heart of the Christian feeling. It supplies the needed corrective to the vagueness and looseness of much Immanence teaching. It fixes a definite *locus* for the spiritual attention, and binds up our religious impulses into one orderly connection—the devotion and service of Christian discipleship, in which we find God.

Now here is a matter for the test of positive experience. If we were right in our characterisation of the religious sense as that which most deeply responded to a certain need of our nature—a particular combination of egoistic and altruistic needs—then we have now to add that it is in union with our kind at its *highest* that we get this sense of the consummation of all that life can be and give. And union with our kind at its highest can never mean anything lower than union with Christ and the human nature which is solidary with his. In the Spirit we are One. And this idea of Spiritual Solidarity is therefore the appropriate dialectical form by means of which Christ can perform for modern men that double function—religious and ethical—above mentioned. (1) The ethical function; for morality is really a system of relations between *persons*: the moral ideal is, therefore, a perfected society, *i.e.*, St. Paul's vision of the completed Church. (2) The religious function; for without waiting for the development of that fully moralised society in time, we have now, in spiritual solidary union with Christ, the sense of having in our grasp the absolute good of life, the Life which is Life indeed. Here is the thing that egoism blindly aims at. Here is the thing that altruism has actually won, though unconscious of its exceeding great reward. Therefore, here is religion. In union with Christ as the Head of spiritual humanity we know and have God.

And in all this we do not go one step beyond what positive fact and experience warrant. We put our theological construction on the only safe basis—the spiritual values which are guaranteed by universal Christianity.

W. WHITAKER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, any all private information should be accompanied by the name and address of the senders.]

BIRDS AND CAGES.

SIR,—With reference to the dilemma which confronts your correspondent J. Penrose, may I suggest that if he is fond of birds he should look at the caging question not from the point of view of the individual who likes "a little bit of living prettiness" as a room decoration, but from that of the structure and habits of a bird.

The chief characteristic of a bird is its faculty of flight, its wild liberty. It is made to fly in the open firmament of heaven, to seek its own varied food, to have a mate and a nest. In order to form a room decoration, it is forced to live in a

small cell in which it can never fly, usually in a stuffy and draughty room, to be content with the narrow dietary supplied (and sometimes forgotten), to be without the companionship of its kind, to have no outlet whatever for all its natural instincts—except the instinct for song, and this with no comrades to call, no mate to sing to. And small birds are sociable beings; some of them, pre-eminently the linnet (most persecuted of all) are sociable even in nesting time.

Your correspondent talks of the "loneliness" of the wayside cottage. If it is lonely for want of birds, when a tribe could assuredly, with little trouble, be tamed to come to door and window, the reason must be that the occupants trap and destroy the birds.

Again, admitting that there are persons who lovingly tend and care for a winged pet, it has to be considered that all of these are not only depriving the creature they love of its own true life and its liberty for their gratification, but that they are encouraging the whole traffic in wild birds. This traffic means the brutal catcher with his lime, his nets, his braced decoys, his terrified victims. It means the birdshop, where the birds are kept in cages in which they cannot turn for fear they should have space to beat themselves to death against the bars in their one mad desire to be free; and where the conditions are such that one look might be enough for anyone who has the imagination, or sympathy, to contrast them with the green hedge and the golden gorse and the open sky. It means the street bird mart, with little birds delivered over in paper bags, for a few pence, as playthings for children. It means the fancier whose ambition is to get prizes in shows for even such species as nightingales, warblers, and pipits, wag-tails, woodpeckers, robins and wrens; also the humbler fancier, who prisons his bird in a darkened cage, or has its eyes blinded, so that it may sing the louder and win him a prize amidst the fumes of smoke and beer in a public-house contest.

I will say nothing here of the emptiness of our lanes and commons from which the bird-catchers have drained away the finches and the linnets, the warblers and the nightingales, for that desire to retain the charm of our country and the joy of country life may be considered but a desire that the nation should have "bits of living prettiness" to charm and grace the land. It is, however, surely not too much to ask that those with a kindly feeling for lives outside their own narrow limit, should consider the nature and the instincts of the creature they are dealing with and profess to "love." In place of setting before children the idea that companionship can be found in, or given to, a prisoner in a cage by dint of whistling to it two or three times a day and poking occasional morsels between the cage bars, let us teach them to know and study and love the hundred free birds of many species that come about the "wayside cottage," birds of which they are, for the most part, deplorably ignorant, and which they treat, too often, with barbarous cruelty.—Yours, &c.,

L. GARDINER,

Secretary, Royal Society for the Protection of Birds.

23, Queen Anne's Gate, S.W., May 3.]

BOOKS AND REVIEWS.

A PICTURE SONG BOOK.*

THE late Earl of Carlisle has left his estates to his successors the better for having passed through his hands, and sundry legacies no doubt; but his own true legacy to the world is in his pictures, in the practical results of much quiet, unostentatious, good work, and the support and encouragement of good work done by others, in deep friendships in the hearts of all who knew him intimately, and very pleasant memories in the minds of those who had even a slight personal acquaintance with him. Last of all, typical in its combination of artistic taste, kindly humour, gentle fancy and pathos, he has left his "Picture Song Book" a charming gift to children, young and old.

"When I did the illustrations for these songs in the country for my grandchildren," he says, in his introductory note, "I had no idea that they would be reproduced or published. I hope this may be considered an extenuating circumstance." The note, at any rate, puts out of court the question as to the particular choice of songs. They are the songs that the Earl chose to illustrate for his grandchildren, or perhaps some that he chose and some that they chose; and to the critic who should say "I do not like your choice of songs," the Earl might have replied after Orlando's unanswerable retort: "There was no thought of pleasing you when it was made."

After all, the most satisfactory anthologies are just those that are founded upon no principle and attempt no classification, but contain in fine disorder the flowers culled at random by some true lover of them all as he wanders in wood and field over the moor and by the wayside. This volume is pre-eminently such. There are some dozen old English songs, about the same number of modern ones, eight or ten Scotch, one Irish, two Italian, four French, and two German. They range from the "March of the Finland Troopers" to the "British Grenadiers" and "Malbrough s'en va-t-en guerre," from the wild romance of Lochinvar and Lord Ronald Macdonald to "Wee Willie Winkie" and "Hush-a-by, Baby." We have here Schumann's "Waldgespräch," "Tom the Piper's Son," King Henry's "Pastime with Good Company I love and shall until I die," "Come into the Garden, Maud," "Summer is icumen in," "At the siege of Bell Isle I was there all the while."

The illustrations, as they are modestly called, are not mere subordinate illustrations to the songs; they are pictures of quarto size, well reproduced in colour. In each case we have first the picture and then the song with pianoforte accompaniment—forty-six of them in all. The Earl, as is well known, was a landscape painter, and not a figure painter. The figures are most successful where there is a touch of humour, as in the Duke of

Norfolk and the Siege of Belle Isle, or in the naïve pathos of Jeanette and Jeanot, or the delightful children and nurse and old fiddler of the Dancing Song; but the great charm of the pictures is in the old houses and castles, the meadows and streams, the moorlands and the creeping tide on the flat wet sands, the distant hill or the cloud and sky.

Besides the forty-six pictures and songs, there is a frontispiece in which the Earl appears handing a copy of the book to his three grandchildren; and at the end is an epilogue, if one may use the word for a picture, in which his daughter is seated at the piano, and the three children stand by her, one with a violin, the other two singing, while the grandfather is seen going away through the open door—a touching picture, drawn, surely, with some presentiment of the final parting. Yet what better than thus quietly to steal away and leave the children singing.

F. H. J.

SEVEN SAGES OF DURHAM. By G. W. Kitchen, D.D., F.S.A. London: T. Fisher Unwin. 7s. 6d. net.

THOSE who love to tread the bypaths of English history cannot do better than read the seven short biographical studies which make up this volume. Nearly five centuries separate Richard Bury from Joseph Butler, and light is shed upon each by the life story of the Durham Sages. The approach of the Renaissance is heralded by the fourteenth century book-loving Bishop; the religious strife of the Reformation is revealed in the adventures of the Tudor Dean, a layman and pioneer of Elizabethan prose; the severity of Puritanism is seen in the rigid opposition to Laud of Prebendary Smart; and the fidelity of Anglicanism to the Stuart dynasty in the person of Dean Greville. For the rest the longest narrative is reserved for Isaac Basire, the travelled Frenchman of the Commonwealth period, whose linguistic ability, ecclesiastical ideals, and loyalty to Charles were rewarded at the Restoration. The life and work of the aggressive Bishop Warburton, and of his philosophic contemporary Butler are more briefly, but not less admirably reviewed. Excerpts from original documents illustrate in quaint fashion the modes and manners of other days. A passage from Bury's "Philobiblon" might have been written yesterday. "The ancients gave up everything for philosophy—to-day we lazily set ourselves for a few of the years of our hot and restless youth to the task of learning; and even in that limited time we give to study we are uncertain, sometimes at work, sometimes at play, sometimes foolishly following vice. So, when our passions have grown quieter, and we are of an age to tell truth from falsehood, and might solve our boyish doubts, we do nothing of the kind, but miserably fall away from learning, and are caught by worldly business. When men are at their prime they bid farewell to the schools of philosophy. So they turn their backs on knowledge and plunge into the worries and anxieties of money-getting." The curious and serious alike may reap pleasure and profit from "The Seven Sages of Durham," sketched by one of their successors.

LITERARY NOTES.

It is announced that the publishing firm of George Allen & Sons, and Swan Sonnenschein & Co., have been amalgamated, and the combined business will be carried on under the title of George Allen & Co., Ltd. The offices will be at 44 and 45, Rathbone-place, Oxford-street. The disappearance of the name of Sonnenschein from the publishing world is a matter for regret, as it has been associated with many important educational enterprises. The "Library of Philosophy," edited by Professor Muirhead, has been one of its most important contributions to serious literature in recent years.

* * *

THE first number has appeared of a mid-monthly magazine called *The Modern Churchman*, which is to be regarded as the official organ of the Churchmen's Union. The contributors will be members of the National Church who do not regard the Church as an "organisation which exists for the cultivation of an exclusive obscurantist ecclesiastical policy." The principal articles in this first number are by Professor Percy Gardner, who writes on "Modernism and Modernity," and Dr. Rashdall, who deals with Professor Burdett's addresses on "The Failure of Liberal Christianity," and "Some Thoughts on the Athanasian Creed."

* * *

THE attention which is being given at the present moment to the subject of International Arbitration lends special interest to the announcement that the Nobel Institute will begin publishing next autumn through Messrs. Williams & Norgate a series of monographs by distinguished writers on the Peace Movement and International Law.

* * *

MESSRS. PUTNAM'S will shortly publish "Criminal Man According to the Classification of Cesare Lombroso," summarised by his daughter, Gina Lombroso Ferrero, the wife of the eminent historian, Guglielmo Ferrero. This *résumé* is specially dedicated to all those whose office it is to correct, reform, and punish the criminal with a view to diminishing the injury caused to society by his anti-social acts.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—The People of Popham: Mrs. George Wemyss. 6s. net.

CAMBRIDGE UNIVERSITY PRESS:—Presbyterianism in Scotland: Lord Balfour of Burleigh. 1s. net.

MESSRS. DENT & SONS:—Deux Vies Parallèles. Amyot. Price 1s. net. Œuvres de Rabelais. Vol. 1. 1s. Adam Mickiewicz, the National Poet of Poland: Monica M. Gardner. 10s. 6d. net.

MESSRS. PUTNAM'S SONS:—Baldur the Beautiful: Grace Denis Litchfield. 3s. 6d. net.

MESSRS. W. RIDER & SONS:—Stranger than Fiction: M. L. Lewes. 3s. 6d. net.

MR. J. M. WATKINS:—Creative Thought: W. F. Barrett, F.R.S. 6d. net.

MESSRS. WILLIAMS & NORGATE:—The Religion of Goethe & Schiller. Bornhausen. 9d. net. The Organisation of the Protestant Church in Germany. 6d. Has Jesus Lived?: Prof. von Soden, D.D. 9d. net.

MISCELLANEOUS.

The Nineteenth Century, May; *The Cornhill*, May; *The Vineyard*, May; *Theologisch Tijdschrift*, May; *The Porch*, May.

* A Picture Song Book. The Songs taken from various sources, the Pictures by the Earl of Carlisle. 4to. London: Smith, Elder & Co., and the Fine Art Society. 21s. net.

FOR THE CHILDREN.

WINCEY LEE.

Most children see what they look at; Wincey did not. He always saw something else. When he was quite a dot, he would stare steadily into your eyes, and you knew that he was looking at something you never saw in the glass.

Thousands of children have tried to find the lark as it sang, and directly they have found it they have turned back to their play, or begun to search for its nest. But Wincey would look up into the deep blue sky, hardly wanting to see the bird, because he seemed to be there where she was, floating in the air, yet listening to little falling streams of music. He said that flowers and trees feel just as we do, and have thoughts of their own, so one ought to act as a gentleman towards them. (That was partly why you could leave him in any garden you liked, and be quite sure your tulips would not be beheaded, nor your lilies broken, nor your poppies pulled to pieces.)

He was a tiny chap sitting in a big chair with a picture book to look at when he first heard someone complain of the rain which had been falling heavily. He could not understand why people did not like the rain. He had learned that flowers and things want it, and that it goes to make wells and rivers. It seemed the most wonderful thing in the world, to come so generously, and only touch your cheek gently like a cool kiss, to slowly sink down till it reached the tiniest little bit of dry root, and afterwards to go back, when we are not looking, to be a cloud in the sky. Once Wincey had come home through the town at night, and he knew the streets could never look more beautiful than they had looked that night, because it had been raining, and all the lighted shops made the streets and pavements shine like wide golden rivers.

Once he had seen a cloud with lines of soft dust (he thought) falling from the edges, and he had been told it was raining there, a long way off. Even if only for the rushing sound of water down the house-spouts into the gratings he should be glad of the company of rain.

Yes, he was a strange sort of boy, Wincey Lee.

One day, when he was perhaps five years old (though I have such a bad memory for dates), he was walking by himself outside the garden in the street. On the step of the next door garden gate he saw a small girl sitting, and there were tears on her cheeks.

He stared at her a minute before he said, "Little girl, why do you cry?"

She only shook her shoulders as if he had touched her, and still cried. He went close to her, and, because he wasn't afraid of looking silly, like some grown people, he put his arm round her neck, and rubbed his nose against her cheek.

"Do tell me, and don't cry any more."

After a minute she said, "The fairies are gone. Jack Weston says there are no more fairies. He said I'd never seen one—and I haven't."

Wincey was so sorry for her. He knew he couldn't make her see what he saw.

But, of course, there were fairies, and all kinds of queer little things, only they went about while we were asleep, so that we shouldn't see them. You can know something and not be able to make someone else know it, and this made him very sorry for the poor little girl. Then he remembered something he had seen when he was thinking over what happened to bulbs the gardener was planting. He had seen it as plainly as I am going to tell it to you. Other little boys had watched bulbs going in, and that was all about it. But Wincey had seen a great deal more than his outside eyes saw. And now, as he remembered it, he said, "Come into our garden. I can show you where the fairies live."

The little girl believed him because he was so sure about it, and she thought he could only be really sure about something he had seen. They went, hand in hand, along the outside of the garden fence and into Wincey's garden. He led her to one large bed which looked nothing but brown earth.

"The fairies live down underneath there," he said, pointing hard at the bed. "When John put the seeds there I saw it all." (He ought to have said "bulbs.") "Every seed is in a dark hole by itself. It is buried like Tim, our dog. Then the fairies come and live with it, so it isn't dark any more. When it is ready the fairies draw out little strings, and pull them down for roots; and then they make a hole in the ground on top of the seed, make it upwards, you know, and the seed sends up a weeny green thing like grass, and the fairies help it up and up till it gets outside the ground, and they hold it up till it is a flower. So that is where they live in our garden."

And the little girl went off, forgetting to cry any more. Somebody had seen where the fairies live, and that was enough for her.

This was always Wincey's way. He went about as if he had a magic key to open curious doors.

One day in spring he had taken himself into the churchyard. It was on the top of the hill, for he lived in Rye, which is one of the prettiest and oddest of old towns. It is like a whip-top upside down, and you climb up steep streets till you get to the point which is the church. Nobody can hurry in Rye, you get out of breath too soon. So, if you live near the church, and happen to be little, you mostly walk round the church.

This was why Wincey came there so often. This time a man, who was not very old, was sitting by himself on the wall, looking sadly into the part where the white upright stones are. Wincey came near enough to look into his face. The man stared back at him, and said in such a nice soft voice, "Well, little man, done?"

"No," said Wincey. "What are you thinking about?"

"The garden."

"Whose?" and Wincey was all alive, thinking it was his.

"The Garden of Paradise."

"Tell me about it." Wincey was so wanting to know he forgot to say please. The man nodded his head, and muttered, "As if I know." But soon he said bluffly, "Well, come and sit here and I'll tell you.

Somewhere—I don't know where—God has a garden of his own."

"What does he grow in it?" asked Wincey.

"I don't know." And he screwed his eyes up so that Wincey felt it was the tears inside wanting to come. "Saints, I think He takes them from us."

"Did you have a saint?" asked Wincey.

"Yes, I had the loveliest saint on earth. And she's gone, boy! God, who keeps the garden, took her and put her there. They say we never die, but live for ever, and that we shall meet again. Oh, if I could only believe and know!"

Wincey waited awhile, and then he slipped down from the wall (for he had climbed up beside the man). He stood looking straight into his face.

"Are you sure she is in the Garden of Paradise?"

"Surer than of anything else."

"God's garden?"

"Yes."

"So is this," and Wincey glanced round the churchyard. For a moment he did not mean to say any more, for there was nothing to say. Then he spied a primrose, hardly open, in its nest of leaves. He went to it, gathered it, and brought it, holding it towards the man.

"This is out of God's garden. Perhaps it is your saint."

The man held out his hand for it.

"You cherub!" he cried. "That is just what she would say. She would tell me to think of her as being everywhere with me."

"Then you shouldn't cry," said Wincey, seeing tears in the man's eyes.

"No, I ought not. And I will not. She is alive, and here, though we can't see her. . . . What a queer little chap you are; you must have the soul of an angel to be able to see Beyond."

Wincey did not know what he meant, but he let the man grip his shoulder till it hurt without saying a word. Then the man talked of a beautiful lady who had died and left him lonely, and as he spoke of her Wincey came to love her, she was so kind and gentle and pure. In this way he became great friends with the man, who was what they call a poet.

E. D.

MEETINGS AND SOCIETIES

THE JOWETT LECTURES.

THE Rev. P. H. Wicksteed delivered the second Jowett Lecture at the Passmore Edwards Settlement, Tavistock-place, on Wednesday, May 3, his subject being "The Thirteenth Century Revival of Aristotle in the West." The following is a summary of the lecture:—

The extent and nature of the intellectual shock given to Europe by the rediscovery of the works of Aristotle can be well understood if we try to survey the ground they cover. In the *Organon* Aristotle formulates the process of inference and reasoning generally, independently of the matter upon which it is exercised. In the

Physics he begins his great survey of nature, which he defines as the system of moving things. Movement takes place in time and space, and the relations and significance of these three prime factors of natural phenomena must first be examined. Then follows the analysis of cause, accident, form and material—all the general conceptions on which natural science is built. Proceeding to detail Aristotle examines first the movements of the heavenly bodies which neither come into nor pass out of existence, and are subject to no modification except that of re-entrant or periodic movement. Then follows the study of the general principles of the coming into and passing out of existence of concrete perishable things, followed by a treatise on meteorology which deals with those changing phenomena which are nearest akin to the imperishable order of astronomy. Here occurs the first lacuna, for Aristotle gives us no chemistry or account of the combination and resolution of inorganic terrestrial substances; but goes straight on to the study of organic being in its several grades of plant, animal and human life. On this follow the great treatises of natural history, followed by treatises on comparative anatomy and embryology. Then turning to the specifically human field of activity we have treatises on Ethics and Politics, connected together by the theory of education; and finally the artistic treatises of Rhetoric and Poetic. But underlying this whole study of nature, or material moving things, is the conception that they are bound to something immaterial behind or beyond themselves; for though motion can be transferred from one material body to another, it only originates within the range of our observation in the organic bodies of animals or men who are actuated by desires. The inference, then, is that all motion ultimately originates in desire, which Aristotle interprets ultimately as a yearning of material things after the immaterial principle on which they depend. In his conception of this immaterial principle itself he is largely influenced by the mystic sense cultivated by Parmenides and Plato.

Of all this body of thought nothing was known to the Western world during the early Middle Ages, except the small part of the logical treatises; whereas Plato was represented by a translation of the *Timaeus*, and the natural affinity of Christian and Platonic ideas further strengthened the Platonic trend of Christian thought. Thus of the nascent Scholasticism dealt with in the last lecture, the attempts of Boethius alone had any strong Aristotelian tinge. Erigena, Anselm and Abelard are completely Platonic. During all this period Aristotle was being sedulously cultivated and elaborately expounded in the Eastern Empire, but the Western world knew nothing of him. When at last Aristotle's works were restored to Western Christendom, they did not in the first instance come direct from Byzantium and the Greek text, but reached Europe by a strange and indirect route. As early as the fifth century there was a school of Christian philosophy and theological study in Edessa, the classical language of which was Syriac, into which language many

mathematical, philosophic and scientific works, amongst which were the works of Aristotle, were translated from the Greek. This school was suppressed by the Emperor Zeno in 489 on account of its Nestorian heresy, but the exiles established a school just over the Persian border in Nisibis. After the conquest of Persia by the Arabs, under the Abbasside dynasty to which Haroun al Raschid belonged, Syriac, Persian and Arabic were all of them recognised vehicles of culture. Translations from the Greek continued to be made into Syriac and also into Arabic, but the greater part of Aristotle's works was translated into Arabic not direct from the Greek but from Syriac versions. Avicenna, the greatest of these Mohammedan Aristotelians, wrote treatises based on Aristotle covering the whole range of his investigations, but strongly tinged with Platonism. Soon after his death, Persian elements of culture gained the upper hand and poetry and mystic piety ousted the Aristotelian philosophy. All this time, however, the exiled dynasty of the Omniades, which the Abbassides had just failed completely to extinguish and which had taken root in Spain, provided an asylum for the Aristotelian learning which had perished in the East; and during the twelfth century there was a succession of Arabic Aristotelians established in Cordova, the greatest of whom was Averroes, who wrote Arabic commentaries on the Arabic text of Aristotle. He died in 1198, a religious re-action having already set in. The theologians had better reason for their hostility to him than their precursors had had for their hostility to Avicenna, for in spite of the mystic and Neoplatonic elements which still clung to the system of Averroes, he believed in the eternity of matter and did not believe in the immortality of the human soul. Practically almost all traces of Averroes were lost in the Mohammedan world, but by this time Western Christendom was ready to take up the torch. As early as the eleventh century adventurous Christian scholars had discovered that there was a wider learning in the Mohammedan schools than in their own. The great intellectual revival of the twelfth century had stimulated the keenest thirst for knowledge. And at last in the thirteenth century the full tide of translation set in, and Aristotle's works were translated from the Arabic together with the commentaries of Averroes—Avicenna's treatises being already known. Before the translations from the Arabic had been completed Western Europe had discovered that the original text of Aristotle lay close at their door, and had been accessible all the time at Constantinople. And as in an earlier age Arabic translations had been made partly direct from the Greek and partly from the Syriac, so now Latin translations were made first from the Arabic and then direct from the Greek.

Through the greater part of his life Albertus Magnus worked on Arabic translations, but he lived long enough to see his great disciple, Thomas Aquinas, working on translations made direct from the Greek. Albert, like Avicenna, but on a far more ample scale, paraphrased with more or less independence Aristotle's works. He made no systematic attempt to work these

philosophical studies and his theology into a related whole, and he is emphatic in his declaration that as an interpreter of Aristotle he is not to be held responsible for any of the opinions expressed. He is only to be held responsible for the faithful interpretation of Aristotle and his followers. As a matter of fact, though Albert is strongly opposed to the specific characteristics of the teaching of Averroes, he departs but slightly from the teaching of Aristotle himself as he understood it, but his theological works are not closely knit to his philosophical works. The two run together and approximate to each other with no very wide divergence, but there is no complete and systematic relation of one to the other. The accomplishment of this task was left to his great disciple—Thomas of Aquino.

HIBBERT LECTURES ON THE HIGHER ASPECTS OF GREEK RELIGION.

II.

In his second lecture, after pointing out that the only type of family organisation clearly reflected in the earliest Greek cults is that which is common to all Aryan races, viz., the Patrilinear, and that there is not sufficient ground for the assertion which has been made that the pre-Hellenic Mediterranean stocks were Matrilinear, Dr. Farnell passed on to the consideration of the relation of Greek religion to the family, to marriage, and to the family relation generally.

The earliest phenomenon discernible in the history of Hellenic family religion was the worship of the Hearth. In Homer oath is taken in the name of the hearth, and the suppliant sits at the hearth. Hesiod is the first in whose writings we find a Goddess Hestia (Hearth); but in times long anterior to Homer and Hesiod, the hearth itself is associated with a holy power such as the Romans would have called a "numen," a divine animistic potency, rarely developed into a concrete personality.

In the prehistoric past of many of the Aryan races, the hearth with its base of stone and its mysterious fire was the centre of the family religious life. In the pre-Homeric period it was the basis of the hospitality that protected the wanderer and the suppliant. It was regarded as sacred and pure, to be preserved always from pollution by impure sights or actions; and this characteristic of the hearth-divinity may have suggested certain ritual forms of purification such as the Attic ceremony of the Amphidromia, in which the newly born child was carried round the hearth. Hence, when Hestia emerges into a real personality she is a virgin divinity. This "holy place" in the home provided a religious sanction to the family tie. The most significant expression of the feeling evoked by this family worship is the prayer of Alcestis, "Lady-Goddess, as I go down to the grave, for the last time I will make my prayer to thee: foster my orphan children, and give to the one a loving wife and to the other a noble husband."

But the family life and its morality

were safeguarded by the higher and more personal divinities, Zeus, Hera, Athene, Apollo. The Hellenes imputed to their highest divinity the minutest personal concern in their social and family life. The altar of Zeus Herkeios, God of the Garth, stood in the courtyard of the house. The High God was present on the hearth also, and is himself called Ephestios, and is father of Hestia.

The marriage of Zeus and Hera again provides the archetype of the Aryan monogamic marriage, and the bride and bridegroom performed to some extent a religious rite in imitation of the "holy marriage" of Zeus and Hera, which was commemorated in an annual festival; and the consecration of the bride to a divinity was a normal part of the Hellenic marriage ceremony. The association of marriage with religion was as close in civilised Greece as it is or ever has been in Christendom. But the religious point of view is widely different. While the latter looks mainly to the individual soul and allows but does not advocate marriage, the social religion of Greece looked to the state and to the family as the unit of the state; and the state religion, and in Sparta the law, enjoined marriage as a duty. The spirit of the Greek religion is entirely in accordance with the view of Plato and of Aristotle, that in his choice of a wife a man should be guided by the interest of the state, not by his own pleasure. To the ancient classical community, romantic sentiment in marriage would appear merely as egotism. Their religious and philosophic idea of marriage was purely altruistic, with an altruism directed toward the state.

The popular Greek morality that reprobated adultery equally in the husband and the wife was associated with religious feeling. In the *Eumenides* of Æschylus we find "the bond of marriage guarded by justice is stronger than an oath," and in the same play Apollo reproaches the Erinyes for their indifference to the sins of Clytemnestra as bringing to nought "the pledges of Zeus and Hera, the powers of marriage." The Erinyes defend themselves here on the ground that they are only concerned with kindred bloodshed, and that the wife is not of the same blood as the husband; but in Homer their powers are wider, and in Sophocles they are invoked as the "Holy ones whose eyes behold all mortal sin and suffering." In the older period their activity seems, however, chiefly to have been provoked by murder, and they were little more than the executors of the wrath of the slain man.

A political religion, like the Hellenic, could only command the virtues of chastity and marriage fidelity on the ground of social utility, looking to the purity of the family for the birth of lawful and healthy children. Thus a late devotee of the old Hellenism, Dio Chrysostom, inveighs as forcibly as St. Paul against the vices of Græco-Roman society, but not so much because of their intrinsic stain or impurity as because those who indulge in them sin against "Zeus the Birth-God, Hera the Goddess of Marriage, and Artemis and the other Goddesses of birth."

For the protection of the other sides of the family life Greek polytheism was richly equipped, and no religion was ever more deeply concerned with the consecration of family duties, the duty of father to son and son to father, and of brothers to sisters; and the duty, each to the other, of all the kinsmen who gathered round the same altar of Zeus in the court-yard. The whole of this province belongs pre-eminently to the High God, Zeus himself. Here we may note the contrast between the concrete personal deities of highly individual type in Greece and the "numina" of Roman religion, the shadow powers and ancestral spirits, whose wrath might be incurred by the son who injured his father or the wife who wronged her husband. All the morality of the Greek family is centred in Zeus. He is "Genethlios," chief of the tutelary gods of birth, and the family; Patroös, guardian of the father's rights, Homognios, protector of the tie of brothers and near kinsmen. And these are not mere titles of poetic fancy, but express vital beliefs. By these names he is invoked, and the invocation has the force of a magic spell in arousing the divine wrath against the wrongdoer. And the popular ethic of Greece followed closely the leading of Greek religion in regard to family duty. "Honour thy father and thy mother" was a commandment as strongly maintained in Hellas as in Israel.

ANGLO-GERMAN FRIENDSHIP.

PROFESSOR SIEPER ON THE RELATIONS BETWEEN ENGLAND AND GERMANY.

ON the same day as the memorable meeting which was held at the Guildhall last week, Professor Sieper, of the Munich University, addressed a large and enthusiastic gathering at the Church House, Westminster, on "Problems of an Anglo-German Understanding," in connection with the International Arbitration League and the Anglo-German Friendship Committee. The Lord Chancellor presided, and letters were received from many well-known men, including the Archbishop of Canterbury, the Bishop of London, Lord Avebury, Mr. J. Ramsay Macdonald, Mr. Keir Hardie, Mr. Norman Angell, and Mr. Balfour, who wrote as follows:—"I am sorry that other engagements put it quite out of my power to accept the invitation to be present at Professor Sieper's lecture. Professor Sieper's aim is, I understand, to improve the relations between the British and German peoples by helping each to understand the other. There can be no worthier object, nor any means better adapted for attaining it, and I wish the meeting every success."

Lord Loreburn said he had always been a warm supporter of the view that one of our first duties and interests in public life is to attain an understanding with Germany with a view to closer friendship. The real thing needed as a first step was a feeling of goodwill between the two nations, and if only there was a little more forbearance on the part of a certain section of the Press, their hopes might be realised. The Germans were a proud

race, and the English were a proud race, but that was a good foundation for a solid and protracted friendship.

Professor Sieper's address, which was marked throughout by a note of high idealism, said that the members of the Anglo-German Friendship Committee were not nourishing vain dreams as many people imagined, but they had the very practical idea of promoting the unity of two great races of Teutonic origin, each of which had a great deal to learn from the other. Both were about to enter on a new phase of development, and if England was beginning to see that in regard to the extension of the scientific spirit and the study of technics she was being left behind, it was also dawning on Germany that she must not allow abstract theories to blind her to facts.

Commercial Rivalry.

Their highest ideals, however, were only to be obtained on one condition—that they remained at peace with each other. When he asked intelligent and thoughtful men in Germany if this was possible, he found that while they agreed that a continuance of peace was earnestly to be desired and worked for, they were always asking themselves whether it would not be prevented by commercial rivalry. Did any reasonable person believe, however, that war waged for reasons of commerce could ever have a satisfactory result when the enormous damage which it inflicted on trade was considered? The work of commercial people, like all productive work, could only flourish in times of peace, and if one country was outvied by another, this should only stimulate it to greater efforts. He believed that the increasing commercial activity of Germany would prove a new incentive to England, and that the superiority of one country was, in the long run, an advantage to another.

Dangers of Super-Patriotism.

They should be careful in making deductions from the rapid growth of Germany's commerce, which must be considered in connection with her evolution from an agricultural to an industrial nation. Her latent powers had been steadily developed and her population had enormously increased, but the pressure due to this would lessen. The most patriotic Germans did not conceive the idea of the German Navy being used for the purpose of attack, but only as a means of protecting the commerce of the nation which had extended to distant lands, and although in some quarters a certain amount of distrust and suspicion did exist, this was largely due to the action of the press, reinforced by people whom he would call "super-patriots." Patriotism ceased to be a virtue when it led to the insistence on one's own superiority and the depreciation of everybody else who was not of the same nationality, and became a deplorable and despicable thing. What was wanted was a better understanding between England and Germany based on a real knowledge of each other. He suggested some ways in which this understanding could be increased. English literature was regarded as a subject of great importance in German schools, but the study of German in England had made

a retrograde step in the past few years, and Sir John Gorst had once said that it was not German Dreadnoughts which caused him most concern, but German schools. He advocated an exchange of professors, and the founding of an institute for young German philologists in London which had long been talked about. The organising of public lectures, and the publication of cheap monographs on the great men of both countries with the object of furthering this better understanding between the two nations was also desirable, and some work had already been done in this direction. The lecturer added that the amount of good which had come of the friendly visits exchanged by members of public bodies in recent years, not forgetting the students' visit of last year, could hardly be over-estimated. Both countries were striving to solve the same social problems, and thoughtful people who were specially occupied with these problems found themselves united in their efforts to benefit humanity.

The Reduction of Armaments.

In regard to the reduction of armaments, Professor Sieper said the present relations between England and Germany were not likely to change while England was building at the rate of two warships to Germany's one. Things could not go on like this much longer, however, for if this was the end of civilisation, that all their toil and intelligence were to be used to devise further instruments for murder, it would be a hopeless task to work for civilisation at all. He suggested that the Governments of both countries might be brought to open a friendly exchange of views on the subject of armaments. The dignity of a nation in the last resort depended upon the amount it was able to do towards the realisation of the highest ideals of humanity, and he looked forward to the increasing friendship of Germany with England, which had always proved one of the great missionaries of culture.

Speeches were made by Lord Courtney, Lord Weardale, Mr. Eugene Wason, and Sir Frederick Pollock, and the Lord Chancellor, in responding to a vote of thanks, referred to the way in which difficulties which might have led to war at various periods within the last thirteen or fourteen years had been smoothed away. He hoped that before long a policy would be inaugurated which would place us in the same relations towards Germany as we hoped to attain with the United States of America.

FIRST IMPRESSIONS IN SOUTH AFRICA.

"INASMUCH as the days in which we live are producing a mighty army of opposers and enemies of the Gospel, who go strolling through the land spreading their pestilential errors and mischief broadcast, it seems to us that we owe a duty to our city and district to so organise our forces as to be able at all times—and in various ways—to meet, oppose, and destroy the errors that are thus disseminated."

Thus writes an evidently sincere man who has attended one (perhaps more) of my lectures in and about Cape Town. At

the same time I have to recall his very flattering words to me in private about my own "personality." I think he wouldn't burn me; but Unitarians must be a sore trial to him. A much more considerable denouncer of us has been the Rev. A. J. Steytler (locally honoured with the title "Pope Steytler"), who, in his capacity as head of the Dutch Reformed Church here has gravely warned the citizens, and his co-religionists especially, against "the danger" now besetting them. Thus far the overt signs; how many private trepidations and alarms we have caused by our words and pamphlets one can only guess.

But of course there are more welcome signs of the times. I have had the pleasure of meeting several ministers, Christian and Jewish, and I hear of others, who are certainly less scared than broadly sympathetic. So far as I can judge, there are also a considerable number of hearers in the churches who only wait a favourable chance of siding with the liberal theology. How long they will wait, how far they will drift, before definitely declaring what is dearest truth to them, no one can tell. Liberal religious literature is evidently welcomed by many—when will it produce the practical departure?

The predominant religious forces organised here are those of the Dutch Reformed Church. They represent, on the whole, a rigorous Calvinism. I am assured by gentlemen of wide experience, including some of high position in the ruling class, that the younger men are being more and more steadily forced into agnosticism by this antique type of teaching. They are warned off from theological inquiry; they weary of the obsolete teachings and assumptions. Ministers are not trusted if they have been educated in Europe. The Seminary is quite narrowly guarded against advanced teachers. "What will come of it," sighed a very practical member of the Government, himself of Dutch birth and training, "I can't think." Apparently, things will become worse before they can be better, and a time of wide-spread disbelief is in the immediate future.

My own particular experiences have been interesting and enlightening. I imagined that audiences would contain a considerable proportion of "orthodox" people; some have been present, certainly, as the questions proved at the close of my lectures, but apart from those already with us, practically the bulk of the attendants would seem to be agnostic and socialist. Many are of old Colonial descent, Dutch, British, Huguenot; others are new-comers, freed it may be, in a new country, from the ties of religious habit. A noticeable proportion are Jewish. I have two distinct representatives of the latter race in mind. One is an alert but not very cultured young man, who is tolerably well up in Biblical subjects and harasses the "Christian Evidence" men at the street corners. Cordially devoted to socialism, he takes the Sermon on the Mount to be of the essence of the teaching of Jesus, and in an amicable way has propounded to me such questions as, "If Jesus came on earth again, and spoke as he did before, wouldn't the churches crucify him?" Another is a journalist of very much higher type, well-read, thoughtful, rather pessimistic, but racy to read and very interesting in

conversation. His attitude at first was distinctly, if courteously, hostile, and at last it remains critical; but I am happy to have met him for a good talk. We have learned something, I trust, from each other, and I carry his good wishes with me as I go north.

There would seem to be something wrong with many of the churches here. One evening I had a walk in the moonlight through delightful avenues from one suburb to another. One of my companions was a gentleman who from his long residence in the district, and his professional experience, has peculiar means of knowing the condition of many congregations. I was almost appalled, certainly startled, to hear his account of the low membership and financial weakness of one after another of the churches we passed. Yet the buildings were often handsome enough, and the districts occupied by houses of a very comfortable type. Now, would heterodoxy fare better?

I have not had much opportunity of ascertaining the strength of Anglicanism. Archbishop Carter is reputed everywhere as a broad-minded and influential prelate; I hear, however, that his liberalism is checked by the High-Churchism of some of the active clergy. There is a Lutheran congregation whose minister has to suffer hardship, I understand, on account of his comparatively liberal views. Rare instances are named of ministers here and there in the Colony who belong also to the more advanced wing, but the prevailing doctrine is old-fashioned Calvinism—the Doctrine of the "Dutch Reformed." So powerful is this that a notable legislative departure is due to it. Before the Union of the South African colonies statutory rights belonged to the divisions of the Reformed Church in the four provinces. Consequent on civil unification has arisen the question of unifying these statutory bodies. The Bill for the purpose is about to pass; in spite of protest it will contain a dogmatic constitution applicable to the whole Church. Hitherto only the Cape Colony branch, I understand, has had its creed enacted by law; it is very unfortunate that the three other provinces are to be brought into line with it, instead of it with them.

Another serious question is that of the position of the non-whites in the newly organised Church; but this is one of the subjects I prefer to leave over for further consideration. After my month's lecturing and services here, I shall be in the Transvaal before the readers of THE INQUIRER get this, and there I shall certainly hope to learn much, as indeed I have here. Between "Cape lines" and "Transvaal lines" there is evidently considerable difference, at least one gathers so from talk all around. It would be very absurd for me after a little month's residence in one part of the Union to report on a matter so delicate. Still less becoming would it be for me to endorse the gloomy views of some of my interlocutors. "A land," they have said, "where the birds have no song, the flowers no scent, and the men no character." Well, at least the flowers are brilliant, and break out like miracles from stems like sticks and soil like baked clay. I have heard birds with pretty notes too, though shyly expressed. The

men include some of the best, and a community like this must not be slandered. It is no little task to build up a new nation.

W. G. TARRANT.

Cape Town, April 11.

OUR AMERICAN LETTER.

ADDRESS BY PRESIDENT TAFT IN THE UNITARIAN CHURCH, WASHINGTON.

AN interesting evidence of the growth of Unitarianism in the respect of influence in this country will be found in the present movement to give the National Unitarian Church at Washington a better setting, and secure for it larger attention and influence.

Established nearly a century ago, it had for a long time a somewhat chequered history, and occupied but a modest place among the churches of the capital city. Eminent men have served in its pulpit, and borne faithful witness to the great central truths of Unitarian Christianity, among them the late William Henry Channing, so well known in England. Some twenty years ago a handsome edifice was erected in part by contributions from the American Unitarian Association and individual Unitarians throughout the country, and since that time the church has been recognised as one of the leading instrumentalities for religious and public service in that city. Its audiences have been large, and frequently, during the sessions of the National Legislature, crowded. This popular success has reached its highest during the ministration of its present pastor, the Rev. Dr. U. G. B. Pierce, a man of great religious earnestness and amiable and modest disposition, who, speaking entirely without notes, holds his hearers spell-bound, and seems to minister to a great variety of spiritual needs. Beside him in the pulpit for several years sat the late Edward Everett Hale, who was recognised as the pastor emeritus of the church, and always took some part in the service. Dr. Hale was at this time chaplain of the United States Senate, and perhaps the most beloved figure in the national capital. During the months of invalidism which preceded his lamented death, Dr. Pierce, for whom he had a deep affection, was his substitute in this chaplaincy. After Dr. Hale had passed away this was continued, and Dr. Pierce's ministration found great favour among the senators. When Congress re-assembled at its present session, Dr. Pierce was unanimously elected as chaplain of the Senate.

Meanwhile, the accession of Mr. Taft, a Unitarian, to the Presidency, naturally led to a great increase in the attendance at the Unitarian Church. President Taft is very regular in his appearance at church on Sundays, and has taken an active part also in the congregation's affairs. It is becoming more and more evident that a larger structure than the one at present occupied by the Society is a pressing need. At present only six hundred persons can be seated in the building. It is very poorly supplied with halls for social and week-day purposes. A movement was started for a new edifice, and after a thorough canvass

of the situation it was decided to erect a new structure, more commodious and handsomer than the present one, on a site only two or three blocks away. The new edifice will occupy a much larger ground space, and will cost, it is estimated, for land and building, about sixty thousand pounds. Of this the church by the sale of its present building will contribute a third, the Unitarians of the United States will be asked to give another third, and the American Unitarian Association has decided to make a permanent loan, without interest, to the amount of twenty thousand pounds. This, it is believed, will assure a handsome and commodious structure, to seat at least eight or nine hundred people, in a most beautiful and fitting location.

As an evidence of his interest in this proposal, President Taft last Sunday, April 23, took possession of the Unitarian pulpit in Washington for a few moments, and addressed the congregation, urging them through earnest endeavour to realise this plan. Said the President, referring to the discussion of his religious faith during his presidential campaign:—

"Anyone who has run for office and has received telegrams from various parts of the country, saying, 'It is reported here that you are a Unitarian; telegraph at once to silence this outrageous report,' will understand the necessity for showing what Unitarianism is, and that it is progressive Christianity, illustrating and carrying forward as the supreme ideal the fatherhood of God and the brotherhood of man.

"Now I believe this is a time for us to open our pockets with a view to making this monument to liberal religion a suitable one in the capital of our nation. Other churches, by reason of their organisation, have cathedrals, the church seat of the hierarchy. We have no bishops, but we have clergymen, who, if we did have bishops, would be worthy of filling such a place, and it is entirely fitting, therefore, that we should have here in the capital of the nation a principal church that corresponds to the cathedral in other churches.

"Though a temporary resident among you, and one who will only have the privilege of worshipping in this church for a short time, I venture to urge that we all, residents or non-residents, assume a burden and sacrifice something substantial that this home for preaching broad, liberal, and tolerant Christianity shall be worthy of the cause."

The President referred to himself as only a layman, and divided such an audience as he was addressing into three classes—Washington Unitarians, who look forward to worshipping in the Unitarian church all their lives; temporary residents like himself; and "that class not visible who answer the description of the late Senator Hoar of Massachusetts, a member and attendant of this church, when he asked a brother-senator, 'What is your church that you don't go to?'"

He urged all these classes to aid the church, saying that Washington was growing to be more and more the centre of thought in his country, "typical of the whole country," "a city beautiful," "where may well be established a nucleus for liberal religious thought and educa-

tion—a church typifying broad, liberal, tolerant Christianity."

It is hoped that the foundations for the new structure may be laid during the coming summer or autumn, and that within a year the Society may occupy these greatly needed and enlarged quarters.

C. W. WENDTE.

Boston, April 24.

NATIONAL CONFERENCE GUILDS' UNION.

THE tenth annual meeting of the National Conference Guilds' Union was held at the Old Meeting Church, Birmingham, on Saturday, April 22. The Council met in the afternoon. In place of the President, Rev. J. J. Wright, who was absent through illness, Rev. Joseph Wood presided. The Secretary, Rev. C. M. Wright, read the report, which contained a tribute to the memory of Miss Edith Gittens, and summarised the reports of work received from the various Guilds. The Treasurer, Mr. H. P. Greg, submitted his statement of accounts, which showed a deficit of about £7.

After the Council meeting, the annual business meeting was held. There was a good attendance of members of the Old Meeting Guild, together with representatives from Altrincham, Chowbent, London, and also from the Birmingham district. The reports of the Secretary and Treasurer were received and adopted, and the following were appointed as officers and council for the next session:—President, Rev. J. J. Wright; Vice-President, Rev. John Ellis; Treasurer, Mr. H. P. Greg; Secretary, Rev. C. M. Wright. Council, Miss M. Twist, Revs. Dendy Agate, N. Ander-ton, J. C. Ballantyne, A. H. Dolphin, F. K. Freeston, W. H. Lambelle, M. Rowe, J. E. Stronge, E. Thackray, F. H. Vaughan, and Joseph Wood.

In the evening a well-attended young people's meeting was held in the large schoolroom, Rev. Joseph Wood presiding. After a short introductory service the Chairman addressed the meeting. He confessed to a certain feeling of disappointment at the slow growth of the Guild movement in this country, when compared with the corresponding institution in America. The American "Young People's Union" is in a very flourishing and satisfactory condition. It has about 400 branches, and a very large financial income. But though results were not so satisfactory in England, nevertheless the report showed that a great deal of good work was being done.

The Rev. C. M. Wright said he thought the Guild spirit was well expressed in the words of a Persian thinker: "Let us be among those who help the future." How could young people help the future? First, by cultivating a sense of the meaning of life. The popular paper *Tit-Bits* was somewhat typical of certain aspects of life to-day. So many people were living upon tit-bits of literature, tit-bits of sensationalism, tit-bits of pleasure, tit-bits of religion. Heroes and heroines were not evolved from "tit-bit" views of life. They might also help the future by cultivating the spirit of social service.

The Rev. T. C. Ballantyne spoke on the

importance of a clear realisation of the possibilities and tendencies present when a number of people were gathered together with consciousness of purpose, as in Guild meetings, whether for the young or for adults. Referring to the formation in such cases of a new "organism," with modes of thought and action, and with possibilities peculiarly its own, he mentioned some of the outstanding characteristics of gatherings of the kind, especially emphasising the tendency of individuals, acting thus collectively, to "shed" or lay aside their idiosyncrasies, personal thoughts, modes of action, &c., for the time being. He urged Guild members to enter meetings of whatever nature with a strong consciousness of purpose, to realise none of the weaknesses of crowds, but all of the strength of comradeship.

The Rev. G. von Petzold spoke of the need of fostering the religious life by a study of the devotional literature of the past and present. Foremost among this ranked, of course, the Bible, which she herself had found an unfailing source of consolation and strength. The Rev. J. E. Stronge pointed out that the Guild should try to make men and women of good quality and good character, and should nourish devotion, love, and service, the very essentials of the Christian character.

A hymn and the Benediction brought a very helpful meeting to a close.

THE SOCIAL MOVEMENT.

A CONFERENCE ON THE PREVENTION OF DESTITUTION.

The Conference to be held at Caxton Hall, Westminster, from May 30 to June 2, although proposed and promoted in the first instance by several prominent members of the National Committee, has been organised by an entirely separate and independent Committee on strictly non-political and non-sectional lines. In order to secure the widest possible support from all those who are interested on one side or another in the problems of destitution, whatever their views on controversial issues might be, it was decided at the outset that such questions as that of the reform or abolition of the Poor Law should be ruled out altogether, and the discussions confined to the work of the Public Health, Education, Lunacy, and Unemployment Authorities under present circumstances. As a result the honorary secretaries have been able to obtain the co-operation of a great many well-known administrators and social workers of differing views on the Poor Law issue.

PARTICIPANTS IN THE CONFERENCE.

The Presidency of the Conference has been accepted by the Lord Mayor of London, and amongst the Vice-Presidents are the Archbishop of York, the Bishops of London, Winchester, Durham, Birmingham, Stepney and Southwell; the Lord Mayors of Dublin, Liverpool, Manchester, Belfast, Birmingham, Leeds, Sheffield, Bradford and Cardiff; the Lord Provosts of Edinburgh, Glasgow and Dundee;

the Marquis of Salisbury, Mr. Gerald Balfour, Mr. Alfred Lyttleton, the chairmen of 15 County Councils, some 50 members of Parliament about equally divided amongst all political parties, and a large number of well-known doctors, Nonconformist ministers, magistrates, professors, school masters, employers, trades unionists, &c., &c.

PROGRAMME OF THE CONFERENCE.

The Conference is being organised in separate sections, each having its own President and its own Committee, which will deal severally with the following departments:—Public Health, President Sir T. Clifford Allbutt; Education, Professor M. E. Sadler; Mental Deficiency, Sir William Chance; Unemployment, Sir Alfred Mond, M.P., with a legal and financial section under Mr. Justice Phillimore. Joint Sessions between the different sections will be arranged, as for instance between the Public Health and Education sections (for the discussion of medical inspection and treatment of school children); between the Public Health and Unemployment sections; between the Education and Unemployment sections (for the discussion of questions relating to apprenticeship and placing out of boys and girls), and between the Lunacy and Education sections as regards schools for the mentally defective. These meetings will serve to bring together the representatives of public and voluntary social agencies; for instance, the members of Children's Care Committees and the officials of the Labour Exchanges and the Factory Departments, and health visitors and members of schools for mothers, will be brought into friendly discussion with medical officers of health and those responsible for the medical inspection of school children. The impartiality of the Conference is vindicated by the facts that the President of the Board of Trade has consented to the contribution of papers to the Unemployment Section by prominent central officials of the Labour Exchange Department, and that a great public meeting in connection with the Conference, to be held at the Albert Hall on Tuesday, May 30, is to be addressed both by the Right Hon. A. J. Balfour and the Solicitor General, Sir John Simon. Delegates have been invited from all the county, municipal, and large urban authorities, as well as from a large number of societies, institutions and voluntary agencies, and many of these have already consented to be officially represented.

PERSONAL.

DR. ESTLIN CARPENTER, Principal of Manchester College, Oxford, has consented to act as one of the vice-presidents of the Universal Races Congress. Mr. Frederic Harrison has also agreed to act as a vice-president.

MR. THOMAS MARRIOTT CHALMERS, B.A., son of the Rev. Andrew Chalmers, minister of Westgate Chapel, Wakefield, has attained the highest place in the recent Bar Final Examination. Out of 146 candidates only three achieved the distinction of first class, and Mr. Chalmers' name stood first in order of merit.

He is a member of Balliol College, Oxford, and Lincoln's Inn, is an old boy of Willaston School, and has been closely connected with Westgate Chapel and Sunday school as teacher and office-holder for some years.

ANNOUNCEMENTS.

THE annual meeting of the Social Welfare Association for London will be held in the Great Hall, Salisbury House, London Wall, on Friday, May 12, at 3 p.m. Lord Haldane will preside, and will be supported by Lord Rothschild, the Earl of Lichfield, Lord Aldenham, Mr. W. H. Goschen, Sir Arthur Downes M.D., and others.

A NATIONAL conference on lodging-house accommodation for women will be held at the Guildhall on May 17, when Lady McLaren will read a paper on "The Women's Need of Lodgings," and Mrs. Morrison, of Liverpool, a paper on "Failure to Meet the Need." Miss Margaret Ashton and Mrs. Bramwell Booth will also speak.

ON Wednesday, May 10, the annual meeting of the Parents' National Educational Union will be held at Crosby Hall, Chelsea, at 5 o'clock. The Earl of Lytton will preside, and a paper by Miss Charlotte M. Mason on "The Child as a Person," will be read by the Hon. Mrs. Franklin. The Hon. Mrs. Gell, and Dr. Gow, Headmaster of Westminster School, will also speak, and the secretaries of the Union will be in attendance at 4.30 to show papers and answer questions on the work of the Union and its various organisations. The fifteenth annual conference will be held in Reading from July 10 to 13.

ON Tuesday, May 9, Mr. Henry D. Harben will lecture on "The Aliens Question," under the auspices of the International Arbitration and Peace Association, at Essex Hall, Essex-street, Strand, at 8 o'clock. The chair will be taken by Mr. T. Edmund Harvey, M.P., Warden of Toynbee Hall.

WE are asked to announce that the Rev. H. Enfield Dowson will preach at the Unitarian Christian Church, Wandsworth, on May 14, morning and evening.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Southern Advisory Committee.—We are asked to announce that the Rev. Walter Moritz Westman and the Rev. George William Thompson, who desire to enter the ministry of the Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing Congregations, have satisfied the Southern Advisory Committee as to their personal character and general fitness for ministerial work. All matters other than character and personal fitness are left for the sole consideration of each individual congregation. We understand that the Rev. W. M. Westman (D.D. and Ph.D. of the University of Valladolid), who has travelled extensively on important and confidential missions, was born an Anglican. He subsequently became a Roman Catholic, but broke with Rome on account of the Pope's

encyclical against Modernism. He has written an account of the change in his convictions, which will be published later as a tract by the British and Foreign Unitarian Association. The Rev. G. W. Thompson was previously a Wesleyan Methodist, and afterwards took charge of the Brotherhood Church, of which the Rev. J. Bruce Wallace was formerly the minister. He is highly commended by the Rev. R. J. Campbell, the Rev. J. Bruce Wallace, and Sir Richard Stapley, and was recently chosen as minister of the High-street Unitarian Chapel at Portsmouth.

Astley.—The annual school sermons were preached on Sunday last by the Rev. E. D. Priestley Evans, of Bury, the choir being assisted by a string band. The collections and donations amounted to £19 5s.

Comber, Co. Down.—The missionary agent of the British and Foreign Unitarian Association, Rev. T. P. Spedding, reports an interesting and successful experiment at Comber, Co. Down, where he was preaching a week or two ago. He found the church there in a flourishing condition, and asked for particulars of the effort which the committee had made to improve the services, believing that the experience would prove helpful in other directions. The minister, Rev. Thomas Dunkerley, B.A., has had charge of the church for more than 31 years, and is greatly respected among all denominations in the district. It was found that the recent average attendance at the services has been over 100, while a year ago or more it was less than 70, and so recently as December last it had fallen to 50. About three months ago this matter of attendance was brought forward and a sub-committee was appointed to go carefully into the whole question. This sub-committee, which included the minister, compiled a list of all the known Unitarians in Comber and district, over 16 years of age, to the number of 268. A circular was sent to all these friends, and a card of invitation for the annual meeting was enclosed. This was followed by a special visitation by Mr. Dunkerley and members of the sub-committee. At the annual meeting which has usually had a small attendance, the room was packed. Encouraging speeches were made by Mr. Dunkerley and members of the committee, and a stimulating address was delivered by Rev. E. Savill Hicks on "The Place of Unitarianism in Modern Life." Since then the marked improvement in the attendance on Sundays has taken place, and on the occasion of Mr. Spedding's visit there were 128 present in the morning and 150 at night. With the idea of maintaining the renewed interest the committee have decided to invite well-known ministers for occasional special services, and they propose to devote special attention to the roll of membership with a view to its enlargement. The Sunday-school work is also receiving attention.

Manchester, Gorton: Presentation to the Rev. G. Evans.—The congregation at Brookfield Church, Gorton, have presented to the Rev. George Evans, M.A., a handsome set of silver plate in recognition of his long connection with the church. Mr. Evans has recently resigned the pulpit after a length of service extending over a period of nearly seventeen years. In acknowledging the gift, Mr. Evans spoke of the harmonious relations which had existed between them, and his hope that he would still have the privilege of occasionally coming amongst them.

South-East Wales Unitarian Society.—The annual meeting of the South-East Wales Unitarian Society was held at Glanrhondda, Pentre, on Monday, April 24, Mrs. Reid, of Swansea, presiding. The secretary (Rev. S. Jones, B.A., Swansea) in presenting the annual report, stated that the work accomplished during the year was on the whole quite satisfactory, although there was room for improve-

ment, and especially in the business management of some of the churches. The recent visit of Rev. T. P. Spedding had afforded a stimulus. With the addition of Old Meeting House, Aberdare, the number of affiliated churches in the Society had now been brought up to seventeen, which comprised all those situated in South-East Wales, both Welsh and English. The President extended a very hearty welcome to Rev. Rudolf Davis, B.A., of Gloucester, who was present as a representative of the National Conference. He also conveyed a greeting on behalf of the British and Foreign Unitarian Association. In response, he pointed out the importance of every church belonging to the Society becoming affiliated with the National Conference. Rev. S. Jones, B.A., reminded the meeting that the Society would during the coming year celebrate its coming of age. He suggested that £500 should be collected and constituted into a permanent fund. Mr. L. N. Williams, J.P., supported the motion. In the unavoidable absence of Mrs. John Lewis, the Postal Mission report was read by Mr. John Lewis. It showed that good work had been done during the year. On the proposal of Mr. L. N. Williams, J.P., seconded by Mr. Gomer L. Thomas, J.P., the following resolution was carried with enthusiasm:—"The members of the South-East Wales Unitarian Society, assembled in its annual meeting, April 24, welcome with sincere gratitude the proposal of their co-religionist, President Taft, that all matters in dispute between Britain and America shall, without any reserve, be submitted to arbitration. They rejoice at the response made to it by Sir Edward Grey and the Rt. Hon. A. J. Balfour, and trust that no efforts will be spared to secure this realisation of our hopes of 'Peace on earth; goodwill among men.' They further pledge themselves to use whatever influence they possess in their district to educate public opinion to a true appreciation of the proposal and the support of its principle in a practical Treaty." The various officers of the Society were re-elected with the exception of Rev. Simon Jones, B.A., as one of the two secretaries, who said that the pressure of other duties compelled him to resign. He was heartily thanked for his services to the Society, and the Rev. J. Park Davies, B.A., B.D., was unanimously appointed as his successor to co-operate with Mr. John Lewis (Pontypridd). At a special conference Mr. J. R. Evans (Cefn-coed) read a paper on "How to Strengthen Our Churches." In the regrettable absence of Rev. J. Ewart, M.A., B.D., of Stourbridge, the evening service was conducted by the Rev. Rudolf Davis, B.A.

Stourbridge Presbyterian Chapel (Unitarian).

—The choir, conducted by the organist, Mr. Arthur Woodall, took a first prize at the Worcestershire Musical Competition on the 27th ult., the pieces chosen being Elgar's "Light of the World" and Harwood's "Sweet Day, so Cool."

NOTES AND JOTTINGS.

THE BRITISH ASSOCIATION.

According to the preliminary programme which has been issued for this year's meeting of the British Association at Portsmouth, Sir William Ramsay will address the opening meeting as president on August 30. The first evening discourse will be delivered on Friday evening, September 1, by Dr. Leonard Hill, whose subject will be "The Physiology of Submarine Work," and the second on Monday evening, September 4, by Professor

A. C. Seward on "Links with the Past in the Plant World."

OPEN AIR WORSHIP.

Dr. Wilfred Grenfell, says the *Christian World*, is an advocate of out-door worship. "I used," he states, "somehow to imagine that service in the open air was necessarily associated with cant. Now I like it far the best, not merely because it is more sanitary—till some one learns how to ventilate a building decently—but because it absolutely forces you to feel insignificant, and anxious that the great Creator should condescend to care about a mosquito like you."

THE BIBLE IN INDIA.

In reference to a plea for a more sympathetic study of the Bible in India, Sir N. G. Chandavarkar wrote recently to the *Times of India*:—"The best of our men of good mould loved the English Bible. Rammohan Roy caught its spirit; Keshub Chunder Sen drew largely from it; Ranade deeply studied it, and I had it from Telang that before he sat to write his papers on the Ramayana and Gita, he had gone through the Bible. During the period of his illness in 1893, which fatally ended, by his desire I gave my spare time to sitting by his side for days together, and long and interesting used to be our conversations. I was studying Job then. Telang and I had for several days talks on that book. 'I like that book,' he said, 'Do you like it because just now its tone falls in with your sufferings?' I asked. 'Perhaps. Job, they say, came out of affliction like polished gold. Isn't that Life?'"

PRAYERS IN THE AMERICAN HOUSE OF REPRESENTATIVES.

In future, the prayers of Dr. Couden, the blind Universalist minister who has been chaplain of the House of Representatives since 1895, are to be incorporated in the daily records of the proceedings. The proposal that this should be done was made by one of the members, who said that he did not believe there were any words spoken in the House that were more helpful and illuminating, not only to the House but to the country.

A TRIBUTE TO DR. PATON.

Writing in *Progress* on Dr. J. B. Paton, Principal Ritchie says "He was a man of granite, covered with soft verdure, from whose rocky strength flowed springs of life. He had strength and sweetness, power and grace. . . . While charm, like fragrance from a rose, usually exhaled

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from him, he could yet on occasion be terrible in wrath, and a withering flame when morally roused. Then he literally awed men. He was a man of deep convictions, yet charitable in temper and catholic in spirit. He was shrewd in his judgment of men and things, and bold in his actions . . . He was a man of visions, yet punctilious about details. His inventive resource was endless, and his courage unflinching; and when he made mistakes, it was in thinking that other men were as earnest and enthusiastic in regard to the wrongs of men and the redemption of the world as he himself was."

THE DEPOPULATION OF SCOTLAND.

The publication of the Census returns has revealed the fact that the life-blood of Scotland is being rapidly drained away, largely in consequence of the land monopoly, which has driven thousands from their native country to seek their fortunes in the Far West. In column after column of the returns a striking decrease in population is recorded, both from the urban centres and the rural districts, and the fact that the towns are stagnating and not retaining their natural increase of births over deaths shows that the migration from the parishes is not into the Scottish urban centres, but across the seas. In Sutherlandshire, where one land-owner possesses 1,300,000 acres, the figures are as follows; Laird, decrease 86; Creich, 123, Loth, 82; Rogart, 158; Kinlochbervie, 78; Tongue, 174; Kirkton, 32; Rosehall, 50; Dornoch, 124; Gulspie, 20.

WORDSWORTH AND THE POOR LAW.

In a paper on "Literature and the Movement for Social Reform" in the *London Quarterly Review* the Rev. S. E. Keeble gives some interesting quotations from Wordsworth's discussion of the Poor Law Amendment Act of 1834, in his postscript to the 1835 edition of his poems, which prove that he held enlightened ideas on this subject. He "lays it down with vigour that 'all persons who cannot find employment, or procure wages sufficient to support the body in health and strength, are entitled to a maintenance by law,'" and denies that this legal right tends to the degradation of the people. "The direct contrary is the truth; it may be unanswerably maintained that its tendency is to raise, not to depress, by stamping a value upon life which can belong to it only where the laws have placed men who are willing to work, and yet cannot find employment, above the necessity of looking for protection from hunger and other natural evils, either to individual or casual charity, to despair and death, or to the breach of law by theft or violence."

THE BRITISH ACADEMY.

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